THE IMPACT OF THE SEMANTIC TRANSFORMATION IN THE TRANSITION OF THE GRAMMATICAL TOOLS OUT OF THE BASIS OF ITS USAGE POSITION

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ABSTRACT

The research aims to study the effect of the semantic shift in the function of the grammatical tools used in the Arabic language within texts approved by grammarians. The research as a whole takes what the applicants observed of changes that occurred as a result of the shift in semantic and its effect on the idea of what was known as the factor, because in the Arabic language we care about the function of grammar tools, because the work of the tool or neglecting it is one of the basic pillars of understanding how to achieve the connection between the parts of the Arabic sentence, and it is a dimension that helps us if we weave in the manner of people of this language which not exceeding the face of health in what we express. The field of research is based on monitoring the change in the work of the grammatical instrument or its neglect in search of an explanation for it in light of its semantic, and this only appears to us structurally and verbally. I worked a plan to research that included an introduction in which I touched for the term semantic transformation, then I mentioned the grammatical tools that have changed their semantic according to the alphabetical order, to come to the conclusion that the meaning of the word is related to the context in which it is presented. The meaning of a single word may vary according to the multiplicity of the context, as we have shown through the analysis of some evidence that it is possible for a tool to perform the work that the other tool does, by the semantic transformation that changed, the tool works due to the change of its semantic.

Introduction

The Idea of this research paper was established on two basics:

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First: The language is a social phenomenon which gets what is going on the rest of the social phenomena of the changes, developments and transformations.

Second: The transformations that befall the significances of the words and structures are among the most important modern and old linguistic studies issues equally, which is an essential fact in the language, and a property of its own properties that it has many evidences to support.

Accordingly, this research paper aims at discussing the phenomenon of the semantic transformation that befall a set of the grammatical tools and what this transformation may impose of the requirements lead to an alteration in the grammatical function of the tools.

However, the scope of this research paper is based on observing the alteration of the grammatical tool usage or neglecting it, searching for an explanation for it in the light of the significance which doesn't show to us except structurally and verbally, because the whole factor is that the law in the science of perception which it could be revealed by some of the effects such as nominative case, accusative case, genitive case and negation, which on them the signs of the significance are built on their order, and that it has an entrance in organizing the words relations in the Arabic structures, so we pay a special attention to the grammatical functions of these tools, because the usage of the tool or neglecting it is among main pillars to understand how to achieve the link between the parts of the linguistic structure, which is what we cared about to maintain the traditional path of this noble language in what we express.

It's no secret that the title of this research paper (The Impact of the Semantic Transformation in the Transition of the Grammatical Tools Out of the Basis of its Usage Position) has come in the basic that some tools are governing factors, and so they have an alteration in their significance,where their usage is affected either changeably or negligently, and some of them are neglectful and work for the previous reason, since the research paper totally deals with what the precedents were observed of changes occurred as a result to the transformation in connotation and its impact on what was known as the governing factor, and with what they got of results and exerted great efforts to deduce the following outcome: a statement of what have been occurred to the functions that the grammatical tools performed inside the text to reach the ultimate purpose which is maintaining the tongue from getting wrong.

Plan of the Study

The plan of the research paper include a preface in which I presented a definition for terminology of the semantic transformation, then I provided it with an explanation to the grammatical tools that an alteration has occurred in their significances according to the alphabetic order, followed it by conclusion which included the most important results that the study reached.

Preface: A Reading in the Concept of the Semantic Transformation Term:

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In Semantics, the meaning of the words can be transformed, because they are entering into a conceptual system which consists of a complex and sophisticated network of a set of the textual, linguistic and verbal contexts. The study of the semantic transformation focuses on the textual contexts in which the words are used, and compare them with other verbal contexts that these words are used on the grounds that the verbal contexts are wider than linguistic ones, so the process of the semantic transformation doesn't focus on the words individually, as well as the words are not only responsible for these transformations in the meanings, but because of the association with a good and complementary relationship at the level of the meaning.

However, what we'll show under the term of the semantic transformation gathers varied states that Sebawai dealt with by saying: " a thing could be changed by other in one position, but its inflection is not"(1), as many old grammarians expressed them by different terms and words, among them are: inclusion, borrowing, behalf on, and linguistic approaching, as well as the feature of this phenomenon at them could be by saying: " including a tool in the place of another one if it has its meaning, and so on"(2), but when the linguistic studies take from the language a means for studying the linguistic grammatical structure, and take from the meaning a basic for the linguistic description, added to considering the significance a goal the utterance achieved through the function that performed within the linguistic framework, since the significance had to represent the lead position in the linguistic analysis, which is the matter that pushed us to focus on the structure of the grammar language to reachto the semantic concept resulted from this structure, that enables us to explain the relations of basic ingredients in the sentence on the ground that they are functions, which each ingredient performed due to its link of what preceded and what followed.

Accordingly, we selected the term of the semantic transformation as a title for the displayed usages in our research paper which can be described simply as a section of the equivalence sections gather all elements that could be replaced by each other in a certain context on the basic that the conclusive relations are measurable relations in what fall in the context is taking one judgement even the multiplying of its images(3).

First: The transformation significance of (If‬أذا) into a significance of (when‬متى)

'If ' أذا is an adverb of what is receiving of time which is a non-jussive conditional tool(4), and Sebawai approved the jussive with (if) in the poetic necessity if it is stated in the significance of (when متى), and he mentioned among the evidences of jussive case in the poetry what said by Qais Bin Al-Khateem Al-Ansari:

"If our swords shortened its connection…Our steps to our enemies will hit"

And another saying:

"If not mis-stepped in every house I have known…It has and abstained from your eyes' tears coinciding"(5).

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Al-Rdhi conditioned for its usages two conditions, one of them: to be in the poetry, and the other: to be in the meaning of (when)(6).

Al-Fir'a sees that there is a capacity, so he adopted the probability of jussive with it absolutely if it stated in the significance of (when)(7), and he deemed the jussive with it in the prose as an eloquent usage, while the grammarians from Basrah restricted the jussive with (if) in the poetic necessity.

And The basis of the speech not to use jussive case, but transformed in tis significance into (When), which has permitted for its resemblance (When) of jussive from the hand that both of them adverbs of time refer to the future, and in each one of the there is a meaning of condition, so (if) has a judgement of (when) instead of its common judgement(8).

Among the evidences of its stating in the significance of (when) in the prose what said by Ali and Fatima (Allah pleased upon them): "if you retired to beds say 'Allah is Great', thirty four and 'Allah Almighty', thirty three as well as 'All Praise to Allah', thirty three"(9).In a jussive of saying (Takabura تكبرا)and the measure to say: (Takaburanتكبرآ), and the pretext to whom he permitted to use jussive with it that the event occurred in it cut of it in the origin of the position, 'if ' refers to make obligation permitted as your saying: If the sun rise I got out, it means that the getting out is inevitably occurred(10), then the context of the talk used it in the significance of (when) which the meaning of (when) established in it that signifier of the purpose and express, that the significance of their sleeping is a matter of possible occurrence, since the night prayer distracted him or so of the actions, as it has become a hurdle which is about to vanish, thus it makes jussive for the verb followed it and grew (Takabura) and this making is more used in the poetry and rare in the prose(11).

In my estimation, Sebawai's allocation and those who followed him for this usage in the poetry only with prove it completely in the prose is a matter of consideration, and what Al-Fir'a concluded was much proper, where in it what expands narrowly, but without getting a fame in the usage.

<u>Second- The Transformation significance of (exceptألا) into the significance of (butلكن)</u>

The rule of the excluded noun by (exceptألا) from a complete fixed accusative speaking whether the exception is connected like: The students attended except Zaid, of separated like: The women attended except Zaid, (what so called for a man), and this rule is shared by what followed of negation or similar to it, and the excluded noun was not some of what preceded like: The girls weren't attended except Zaid, the measurement in it is accusative case(12), and the factor of accusative in Zaid is the significance of (except) over the verb (exclude يستثني), as if you said in all what we mentioned: exclude Zaid(13), and (except) has contrasted the common measurement of its usage as the noun came after it in nominative case in Allah Almighty's saying: "[You] walk with your household in a part of the night and none of You turn except Your wife"(14), in the reading of Ibn Kutheer and Abi Omro gave the nominative case to (your wife)(15), and it is not likely that(your wife)to be instead of (someone), because she

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didn't walk with them till the guide of the addressees included her in the evidence of a reading of accusative case, since she transited from his whole household who ordered them to walk with them(16), and the aspect in directing this violation that (except) in this Ayah transformed into a significance of (but لكن), as the excluded noun by (except) has come in nominative case in the subject of fixed predicate of its deleted noun(17), and the transformation of it significance is a condition for permission of nominative case of what followed for accusative case(18), and like that his saying: " what the devil has of arm more rhetorical in good believers of the women except the married"(19), since he made nominative case for the married on the exception and the interrupted exception, i.e., : but the married are purified and here 'except' came in a significance of 'but' so what followed has become in nominative case(20).

However, for Abi Ubaida(21), and Al-Akhfash(22) a different point of view than previously, since (except ألا) in the express of them is a conjunctive in the place of the conjunctive (and الواو), and what followed is a conjunctive on what preceded and so they are contradicted, thus construing Allah Almighty saying: "Lest there be a pretext for the people upon you except those who did injustice"(23), i.e., (and not those who do injustice)(24).

Al-Far'a wasn't eloquent towards this direction by saying: " some grammarians said: (except ألا) in this position in the place of (and الواو); as if he said: (Lest there be a pretext for the people upon you and except those who did injustice), this is correct in explaining a fault in Arabic"(25). The Basri grammarians prevented a transformation of a significance of (except) into a significance of conjunctive (and), for the difference of the meaning; because (except) in the basis of its significance necessitates transition the second of what the first entered in, and conjunctive(and) necessitates a share of the second for the first, which it is impossible to be included in a place of each other(26).

Therefore, I deduce that the coming of (except) in the meaning of conjunctive(and), is not supported neither by hearing nor by measurement(27), and the correct is by directing the nominative noun after (except) from a complete speaking as it came by a significance of (but لكن) for it being far away from the interpretation, as well as it has what enhanced of the eloquent evidences.

<u>Third: The Transformation significance of the infinitive (that أن) into a significance of (what ما):</u>

The origin in the infinitive (that أن) if it entered into the present verb makes it into accusative case, and it is with the verb entered on it to be construed by infinitive as Allah Almighty said: "If you have fasting will be better for you"(28), i.e., (your fasting is better for you), and like it the infinitive (what ما), but the difference between them in the usage is that the latter doesn't use accusative case in the present verb on contrary to the former(29). On the contradiction to the previous rule the saying of Allah Almighty has come: " To whom he wants to accomplish the breastfeeding"(30). I a reading of Mujahid by using nominative case (accomplish يتم)(31), and directing this reading (that) was neglected in similarity to it in the significance by its

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correspondence (what), so the verb came after it in a nominative case and a primary sentence followed (what); Al-Zamakhshari said commenting on this reading: "to be accomplished by using a nominative case in similarity for their fraternizing in the interpretation"(32). It is 'that' أن and what followed an infinitive refers to the past tense or future due to the verb came after it, and 'what' ما with the verb that followed is an infinitive refers to the adverbial, and the context of the Ayah requires that the infinitive coined from 'that' and the verb on the adverbial, but not on the proceed or reception; because it is linked with the decision of stopping breastfeeding or temporary continuation by the need of the child to milk, and to cut the conflict between the two spouses if they quarreled in the period of breastfeeding, that Allah estimated this by two years till be a reference upon the conflict occurred between them, whereas if they agreed to wean the baby before the accomplishment of the two years, so they can do(33).

However, the person who justified that usage it will be with the verb followed in the place of the infinitive and (that ما) will be with the verb followed it in the place of the infinitive, and your saying: (I admire to do), as you say: (I admire what you do), and the express in both sentences (I admire you're doing), when it resembled to it, it also did so in leaving doing(34). This direction achieves at the grammarians of Basrah(35), and the evidences of the Basri grammarians to give (that أن) any rule in the neglecting that confined to Qur'anic evidence only, but it exceeded to the poetic evidence and among that the poet saying:

Learn them to hope and won….Before the being asked of a great question

Another saying is:

That to read on the names do take care….The peace of mine if do not tell anyone

And the saying of the poet:

" That you are staying a country of people….Have food and graces from barren land"(36).

Al-Fir'a contradicted when he deemed (that) of what preceded of the evidences that elevated of the heavy one and emphasized its connection with the present verb(37), and what enforced him to use this is the infinitive (that أن) and the elevated (that ان) of so similar, that each one of them are with their connection in construing infinitive(38), they are then used for what preceded, so we say: (I admire to do), i.e., : doing, whereas the elevated one sa said by Allah Almighty: "and the last of their call for Allah that the praise to Allah, the Lord of all worlds"(39), i.e., : (The last call is All Praise to Allah), and another aspect for similarity is (intensified that ان المشددة) if it is elevated its noun will be hidden, and in its predicate to be a sentence, and then it will be similar to infinitive (that أن)in articulation and meaning, and their similarity as for meaning is being two infinitive letters(40), and it could violate its opinion by the following:

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1.The grammarians separated between the infinitive (that أن) and the elevated (thatان) and they determined the conditions of the usage of each one of them as follows:

a-The infinitive (that أن) is not followed just by a verbal sentence its verb is present, and there is no separation between it and its verb; because it with the verb in construing an infinitive, whereas the elevated (that ان) its connection will be a nominal sentence or verbal sentence, if it is nominal then there is no confusion between it and the infinitive one; because the infinitive 'that' does not enter to the nominal sentence(41).

b-If the sentence after it is verbal and its verb is present so its confusion with the infinitive one will be more, particularly when it preceded by a signifier verb on the preponderance, since the governing factor is not that in the elevated from the heavy one to be a signifier verb on the investigation such as : (knew, showed, certained) and so on(42), in this case we must see in the kind of the verb that come followed, if it static, or a call it doesn't need a separation between the infinitive and the elevated and then no ambiguity, because the infinitive that does not followed by a static verb or call of prayer; because it is estimated with its verb by an infinitive and there is no infinitive for the static verb(43).

c-If the verb is not static and not a call it must be separated between (that أن) and the verb by a separation may be a sign for separation between the infinitive (that) and the elevated one, as well as it could be an offset of what is deleted of (that) after elevated it, which is its name that might be mostly a hidden pronoun, and the separation may be offset what deleted of it due to the heaviness, so the separation may be offset those two deletions and the separation may be one of the following letters: (might قد), (will سوف او السين), (negation letter حرف نفي), or (if لو)(44).

However, if we took these conditions and put them under the application on the Qur'anic reading the evidence of this matter it could be said (that) is not elevated from the heavy, because it does not fall after a signifier verb indicated a knowledge of doubt.

2.The Kofi grammarian well-known by Th'alab had permitted neglecting (that) as similar in signifance with its sister (what) when he commented on the first two previous poetic evidences(45).

3.The infinitive (that) in the first poetic evidence is not elevated from the heavy one by a proof of (that) which conjunctive on it by his saying: (if that do not tell), and if it is different to it the conjunctive is not used on it(46), in an evidence that it couldn't make conjunction in a measurement just it replaced,

Accordingly, the saying of Basri grammarians is more acceptable, and its purpose neglecting (that أن) to transform it signifance into its correspondent significance(what ما) is a permissible aspect it stated in it in some readings and organized with it the eloquent poetry; because the elevated (that)from the heavy one mostly it falls after a knowledge or doubt, as it is not used after them in what we exemplified of the evidences.

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Forth: The Transformation Signifance of (or أو) into a signifance of the
negative (till حتى)

The conjunction 'or' is associated in inflection by agreement, but not
associated in meaning which on controversary among grammarians(48),
and Al-Fir'a said it is a transformation in its significance into a signifance of
'even' as it is made the present verb in a accusative case after it in a reading
of Abi Yaslmo(49), Allah Almighty saying: "Kill them or be Muslims"(50),
and the meaning is 'kill them till be Muslims,

And corresponded it by the poet's saying:

I can't leave her affection….Or the love makes with me not its making(51)

However, Al-Mubarad followed him showing that it is the same in Abi's
Holly Qur'an, and exemplified for it by our saying: to catch you or defeat
me, which is at him in the accusative case by hidden that(52), that it could
be a significance or in this reading to in the meaning of except or that at the
Basri grammarians(53), and it is no neglected that the structure has different
properties on the basis of the difference as being with it or with another,
that if the intention is the exception and exclusion, it will inevitably lead
that there are restrictions that the proportion inside the Arabic structure,
added to it some characteristics due to the difference of the meanings
intended to the speakers, and I see it possibility is a significance even in the
gracious Ayah which is the key for citation to this matter which made it
wide in the usage, and for variety, and even the goal requires that the fight
is not cut without Islam, so it refers to the capacity, and 'except' refers to
exclusion, which it has exclusion without the possibility of conjunction on
you fight that is similar to your saying: to catch you or to give my right, it is
understood that the time excluded in two divisions: the first division has the
association, and the other division it has to settle the right, and this is
weakening the said opinion that 'or' refers to 'except' in the significance of
peoples that pay tribute, so the warning against them extends till their
entering into Islam(54).

Fifth: The Transformation significance of (not لم) into a significance of
negative (no لا)

It's right that (not لم) to jussive the present verb after it and conjugated its
meaning to the past(55), on the basis that it left this usage so it neglected
and the verb after it has a nominative case in the saying of our Prophet
Mohammed -peace and prayer be upon him- to the people of Maddinah
when they heard and horrified: "You do not be care about"(56), and the
saying of the poet:

"Except for the nights of the facilitating and their family….A day of Al-
Saleph'a did not take care of the neighbor" (57)

This violation could be justified as follows:

 First: the (not لم) was neglected for transforming its significance to a
significance and the negative (no لا) (58), and it supported that the meaning
is the same; because (no) is used for reception, i.e., : No one of you have

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the fear or horror, and this meaning is not straight in the express of the
past(59).

Second: it is a dialect of a people among Arabs(60).

The last sayings: it is a necessity(61).

I see that the claim of leaving the jussive by (not) is a necessity may be
somehow truthful with the poetic evidences to what the Arabic poetry
system requires a certain structure as it known, but it doesn't coincide with
the Prophetic Hadeeth that we exemplified, since there are no meters in the
prose push to transit out of the basis of usage, and it supported by Ibn
Malik's speech which refers to the permission of that, and it is not respect of
the poetry necessity as he said: "it might that (not) cancelled by
approximation of approaching the negative (no) where it makes the verb in
the nominative case"(62).

Accordingly, if the quotation of some Arabs that is correct that (not لم) is
not dealt with as the negative (no لا) in the usage, if it is transformed from
the past into the reception, then it doesn't prevent to make this direction
correct as described by a dialect uttered by a tribe of Arab, but it stays in the
limits of hearing for not achieving fame in the usage.

Sixth: The Transformation Significance(not yet لما) into a significance (not
to ألا)

(Not yet لما) at the audience is a compound tool from (not لم), and joined it
(yet ما), which its main function to enter into the present verb to make it in
jussive case and transforms it significance into the past(63), it appears that
it left its common function in Allah Almighty saying: "That all at us are
present"(64), and Allah also saying: " And all of this what is the pleasures
of this world"(65).

The transformation of (not yet) into a significance of (not to) which is used
for exception narrated by Sebawai quoted by Al-Khaleel(66), which is at
Al-Far'a a famous eloquent dialect at the Arab belong to Hatheel(67).

Al-Jawhri denied coming of (not yet) in the meaning of (not yet), and
considered this transformation in the signifance of (not yet) is not known in
the language(68), and Ibn Hisham replied mentioning that (not yet) may
transform in its significance to be a letter od exception and so it enters into
the nominative sentence as was said by Allah Almighty: " that each self has
a protector"(69). And on the verbal sentence that its verb is past in
articulation but not in meaning such as (I pleased you of Allah for what you
did" ; i.e., I didn't please you except your action(70) .

However, some of the grammarians observed a permission of linguistic
approaching of (not yet) on the meaning of (not to) two structures, and they
confined on them which are:

First: After the negation whether apparent or estimated(71), and the
familiarity in stating it to come as stated in the previous gracious Ayahs (
That all…), and (that) is negative in the meaning of (what) and (all) a
nominative subject(72), and its condition to make the construing (not yet) in

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the place of (not to) correct, and if it is , the construing will be unpermitted(73).

Second: After swear or what replaced by such as : (I sweared you not to do), or : (I asked not yet you do); or (I pleased not yet you do), which its meaning (not to do)(74). It must that the judgement be on what passed through to confined it, over the above two orders, and not expanded in investigating them to what stated in the speech of Arab.

As a result, in coming not yet in the meaning of not to, there are three sayings:

First: A proving of using not yet in the meaning of not to.

Second: A denying of using it at absolute positionally.

Third: A permitting this in the case of swear.

After deep consideration in the previous opinions, it is possible to make the first saying preponderant depending on the following:

a-The transition adopted by the confident scholars such as Al-Khaleel and Sebawai.

b-In Allah Almighty saying: "That all not to lie the messengers"(75). Ibn Masood read it: That all not yet lie the messengers(76). The meaning in the two breading is one as not to in the meaning of not yet(77).

c-The saying in permitting using not yet in the meaning of an obliged saying: The people did not stand lest Zaid, The people stood lest Zaid, in the meaning of not to Zaid, and this is not stated in language(78),and it is not correct saying by a pretext that " Arabs allocated its usage by some structures that its using in the section of the exception is no obliged, and how things that allocated to be used in a structure without resembles it"(79).

Seventh: The Transformation significance of (will not لن)a significance of (not لم)

The grammarians provided that (will not لن) is a letter that makes the present verb in accusative case, which is specialized in making negation for the future(80),but it may be used in jussive case, and it seems that be faithful on what used of evidences: as said by Kuthair A'zza:

"It will not that your hope disappoint….Who moved your door without a ring

And the poet said:

Hands of Sabaa, Oh, that I after you in glory….Will not that my eyes prohibit after you a view" (81).

However, it is like these two evidences, the tradition of Ibn Omar (Allah pleased upon him) : " They met by another king, he said to me: will not care about"(82). The grammarians to the matter of (the jussive by will not) in their books and they have different opinions we briefed as follows:

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First: The (will not لن) may make the present verb in a jussive case if it is used in a significance of (not لم), that Al-Khaleel permitted this since he dealt with in a book (The sentences in the Grammar) which belonged to him a chapter entitled (The jussive by will not and its sisters)(83), whereas Al-Malqi mentioned that the jussive by 'will not' لن is a dialect of a people of Arab, in similarity for it in a the significance by (not لم); because it is used for negation like it(84).

Second: Ibn Malik dealt with the jussive case by 'will not' لن in his talk on the pervious saying of Ibn Omar and he sees in it an apparent controversary; because (will not) must make the present verb in a jussive case, which used in this talk in a jussive case, and directing that 'care about' used in the stillness case for stopping, then it is still of jussive as well as it deleted before the stillness of jussive(85).

Third: Some of the grammarians mentioned in the verse of Kuthair A'zza that the jussive on the origin stays in the usages of 'will not', but the letter of 'Aleph' for necessity and confined to the particle before the deleted letter because it refers to it(86). We conclude our talk here by reference that the previous presentation deduces a set of matters which could be used in sequence, which are:

1-The direction of Ibn Malik even it was coinciding with the phonetic aspect of the language; but it could be applied on the talk of Ibn Omar, only in the position of citing it, but with the two verses, I find that is application is impossible, since it doesn't require to stop on it as if apparently from their text, and added to that it is on contrary with the dialect that heard from Arab that were using (will not) instead of (not) in the connection and stoppage as quoted from them.

2-The saying by blending the particle instead of the letter made him illusive that the blending by the particle instead of the letter in less open; for light Aleph(87), as well as it is a lack justification since it confined to the verse of Kutheer A'zza and didn't deal with the rest of the evidences from this aspect violating to the first opinion which enters under it all what stated on this same thing, and added to that there is no necessity in the talk requires deleting the letter.

3-It seems to me that (will not) transformed in its significance from meaning extension significance into the future to the significance of (will not) which permits to cut the negation of its negative aspect(88); since the intended thing that it hasn't a horror, but the horror of it doesn't last, as if he didn't horrify and it has another exaggeration in its significance of the past, and on this basis (will not لن) doesn't exit from the origin of its linguistic usagewhich is making the present verb in the jussive case by transforming its significance and so it is a jussive, and what we have of the texts supported each other to what uttered by this usage, but the usage stays rear and little.

<u>Eighth: The transformation signifance of (not only ليس) into a significance of (no, conjunctive)</u>

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The basis in the usage of 'not only'that it to be like 'was' in the usage, since it makes the subject in the nominative case, and makes the predicate in the accusative case, but the 'not only' may transform in its signifance into a significance of the conjunctive 'no', since it has no a nominative subject and accusative predicate, that Kofi grammarians proved this(89), " and guided by the poet's saying:

Where is the escape? And the god is the asked….And the Ashram is the defeated but not the winner"(90)

However, what the best of to present a pretext the saying of Abo Baker Al-Sdeeq (Allah pleased upon him): " my father is similar to the prophet but not similar to Ali"(91). Thus, it has proved in Saheeh Al-Bukhari in a similar to nominative, i.e., : that my father is like the prophet but no Ali, and Ibn Mandhour mentioned that 'not only' is transformed in its significance to be in the place of the conjunctive 'no' , you have to say: I was visited by Omar but not Zaid(92), so for these two evidences another direction at Basri grammarians, that in "not only' a pronoun which its name, and after it is a predicate which goes on its common usage, as it is not transformed in its significance, and the express on verse will be 'it is not the common', as well as the Abo Baker's saying: is not similar to Ali, so it makes the noun similar to the noun of the tool, and left by his intention of his utterance(93).

In editing the Kofi grammarians' opinion, Abo Hayan sees that " in the fact (not only) is not a conjunction tool, because they hide the predicate in their saying: Zaid stood but notOmar, and in the accusative case and genitive case, they made noun as a pronoun for a passive and hid the verb after it, and the hidden verb in the position of 'not only'in predicate case, and this edition of their doctrine, as 'not only' can be used as a conjunctive in a singular on what understood of Ibn A;ssfour's talk, and Ibn Malik, Hisham, Ibn Kaissan, and those were of a great knowledge of the express of Kofi doctrine from both of them"(94).

However, Al-Sayouty followed them after he cited by the above saying of Abo Baker in reply to those who denied the transformation of 'not only' into a significance of the conjunctive 'no' mentioning the deletion of the predicate in the section of 'was' and its sisters is a poetic necessity and Al-Shafee (Allah mercy be upon him) who was of a great knowledge in language that who uttered by 'not only' he intends to say by the conjunctive 'no', and in his saying about one of the matters: "because of all purities but they made on what appearing not only on the voids(95), i.e., 'no', and it doesn't be its noun as hidden pronoun for obliging the feminine of the verb(96).

It seems to me the soundness of the saying Kofi scholars in what are following:

1.The strength of the Prophetic Hadeeth they cited.

2.Supporting their opinion by the saying of Imam Al-Shafee that can't be construed on the hiding of the affair pronoun in 'not only' just in abnormal aspect.

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3.A public of the grammarians that 'not only' is a letter of negation in the place of the negative "what", which its negation contradicts by 'except', and that in what Arab narrated: There is not fragrant of smell except musk, and they don't approach it a pronoun which an opinion that there who make it preponderant(97), and if it is transformed in its signifance into the negative aspect, there won't be a prevention to be transformed in its significance into conjunctive 'not'.

4.The insistence of Basri scholars on their considering 'not only' in the saying of Abi Baker as a modal, and their express its predicate as a deleted pronoun in measuring on its omission in the section of 'was كان' in deleting the predicate in the section of 'was' which it is considered a poetic necessity(98), and there isn't a necessity in the talk that requires its deletion.

<u>Ninth:The Transformation significance of (if لو)into a significance of a jussive (thatإن!)</u>

The controversary is released if what came after it would be in a jussive case, whereas in another place, there is an agreement it should neglected, till Al-Ramani said " it is among letters of negletctables"(99), and he released in its phrase, in this usage, the owner of the book (Al-Jana Al-Dani) quoted that, the people claimed that a jussive with it is a dismissed language, he said: " the people among them Ibn Al-Shathri that the jussive with it is permissible in the poetry and they be guided by the saying of the poet A'lgamah Bin A'bdah Al-Fahal:

If wants he flew with it his early age….Subsequent that of the height of curls

I addition to the saying of Luqayt Ibn Zurarah:

Your heart suffered if you saddened of what you made….One of the women of sons of Thohil Bin Shaiban(100)

Ibn Malik verified the first verse that what he wants was coming on a language from Arab. Come, came, want, wanted, that is by deleting Alhamazah in Arabic, whereas the second verse was verified as it is a stillness of the particle of inflection(101).

The secret behind the usage of 'if' is in the transformation of its signifance into a signifance the jussive 'that', and Al-Mubarad said: " if its origin in the speech to refers to fall the thing without the falling of the other, you say: if you came to me I gave you, if Zaid was there you hit him, then it expanded to become in the meaning of (that) that used for forfeit, you say: you are not honored me if I honored you, you want and that"(102). Ibn A'sfour said: "it may transited out of section and to be in the meaning of conditional (that) and so its verb after it will be in future in meaning and pronunciation or in meaning but not in pronunciation, and so the saying of Al-Akhtal:

A people if they fight tide their saddles….Without women if they slept purified(103)

However, the more clearer than this saying what our Prophet Mohammed (Allah peace and prayer be upon him) said: "If you behaved better to one of

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them all the time, then she saw from you a thing she said: I didn't see from you anything good(104). The well-known in a signifance of 'if' it is a letter "when he was going to happen for other"(105).In obliging to refer to the prohibition it will be correct in each position it used in to be followed by the letter of the anticipation entering to the conditional verbin a negative case in meaning or in pronunciation as you say: if he came I honored him , but he didn't come which refers to that 'if' in this noble tradition transformed into a significance of 'that', and if we construed as usual its usage the express of the Prophetic Hadeeth , if you behaved better for one of them all the time, she said I never see good from you, but you didn't behave better, and this construing doesn't be straight with the apparent tradition; because not yet lost the occasion and the causality doesn't vanish, since the affection of the spouse not a cause for the exasperation of women, but it is justified by another matter which is the custom.

Conclusion

We can outline the most important results that the researcher deduced as follows:

1-The terminology of the semantic transformation is meant that the alteration in the meaning, and the different significances that the word gives inside the context.

2.The meaning of the word links with the context in which it used, since the meaning multiples for the one word by the multiplying the context.

3.It's showed to us from analyzing some evidences that it is possible for any tool to be used in the place of the other by the effect of the semantic transformation which changed the usage of the tool because of altering its signifance.

4.The non-absorption of what some tools carried of the meanings which were common among the precedents; therefore, those who came late didn't make better of their usage.

5. Some evidences of the semantic transformation in the tools and effecting on its work confined on the hearing, and the other can be measured.

6. A necessity of non-positioning in construing which provides an opportunity for the linguistic development which coincides with the Arabic spirit and its capability to interact at all times.

The Margins

(1)Al-Kitab: 132/2.

(2)See: The Phenomenon of Borrowing in the Linguistic Lesson: 12-14.

(3)See: The Sentence and the Functional Supported Unit in the Arabic Grammar: 140.

(4)See: Moghni Al-Labeeb: 127.

(5)See: Al-Kitab: 61-62/3.

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(6)See: Shareh Kafya Ibn Al-Hajeb: 268/3.

(7)The Meanings of the Qur'an: 258/3.

(8)See: Al-Kitab: 61/3.

(9)Saheeh Al-Bukhari: 19/5. (3705)

(10)See: Al-Muqtased in Shareh Al-Idhah: 1119/2.

(11)See: Shareh Al-Tasheel: 400/3.

(12)See: Shareh Al-Kafya Al-Shafya: 703/2.

(13)See: Al-Muqtadhab: 396/4.

(14)Sourt Hood: from Ayah (81).

(15)See: The Seven in Readings: 338.

(16)See: Shawahd Al-Tawdheeh: 95.

(17)See: Al-Kitab:342/2.

(18)See: The Problematic Matters: 4094.

(19)Musnad Ahmed: 355/35. (21450)

(20)See: The Inflection of What Formed of the Meaning of Hadeeth: 67.

(21)See: Metaphor of Qur'an: 60/1.

(22)See: Meanings of Qur'an, Al-Akhfash: 152/1.

(23)Sourt Al-Baqrah : from Ayah 150.

(24)See: Al-Eteqan in Ouloom Al-Qur'an: 442-443/1 .

(25)Meanings of Qur'an, Al-Fir'a: 89/1.

(26)Al-Bayan in Ghareeb E'rab Al-Qur'an: 219/2.

(27)See: The Similarities and Counterparts: 238/4.

(28)Sourt Al-Baqrah: from Ayah (184).

(29)See: Shareh Al-Tasreeh: 362/2.

(30)Sourt Al-Baqrah: from Ayah (233).

(31)See: Al-Baher Al-Muheet: 223/2.

(32)Al-Kashaf: 307/1.

(33)See: Al-Tafseer Al-Kabeer: 459/6.

(34)See: Al-Enssaf: 94/2 n

(35)See: Ertishaf Al-Dhared: 1642/4

(36)Shareh Al-Tasheel: 425/1

(37)See: Meanings of Qur'an: 135-136/1

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(38)See: Shareh Ibn Al-Nadhim: 475.

(39)Sourt Younis: Ayah (10).

(40)See: Shareh Kafya Ibn Al-Hajeb: 26-27/4

(41)See: A'wdhah Al-Masalik: 365/1

(42)See: Shareh Ibn Al-Nadhim: 476

(43)See: Shareh Kafya Ibn Al-Hajeb: 28/4

(44)See: Shareh Ibn Akeel: 343-344/1

(45)See: Majales Th'alab: 322/1

(46)See: Hashyat Al-Sabban: 421/3

(47)See: Shareh Al-Tasheel: 92/4

(48)See: Al-Janah Al-Dani: 227

(49)See: Al-Kashaf: 338/4

(50)Sourt Al-Fateh: from Ayah (16)

(51)See: Meanings of Qur'an: 71/2

(52)Al-Muqtadhab: 28/2

(53)See: The Origins in Grammar: 155/2

(54)See: Al-Tafseer Al-Kabeer: 77-78 /28

(55)See: Shareh Al-Mufasal: 35/5

(56)Saheeh Al-Bukhari: 39/4 (2908)

(57)Without A Proportion in Properties: 388/1

(58)See: Shareh Al-Tasheel: 385/3 b

(59)See: Al-Kawakb Al-Durar: 76/1

(60)See: Al-Janah Al-Dani: 261

(61)See: Dhara'r Al-She'ir: 310

(62)Shareh Al-Tasheel:385/3

(63)See: Ertishaf Al-Dhareb: 1859/4

(64)Sourt Yassen: Ayah (32)

(65)Sourt Al-Zakhraf: from Ayah (35)

(66)See: Al-Kitab: 105-106/3

(67)See: Meanings of Qur'an: 254/3

(68)See: Al-Sahah, The Material lamam: 2033/5

(69)Sourt Al-Tareq: Ayah (4)

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(70)See: Moghni Al-Labeeb: 370-371

(71)See: Shareh Kafya Ibn Al-Hajeb: 172/2

(72)See: The Exception In Holly Qur'an: 145

(73)See: Matter of the Problem: 383

(74)See: Meanings of Qur'an and Its Inflection: 311/5

(75)Sourt Sad: from Ayah (38)

(76)See: Jam'a Al-Bayan: 160/21

(77)See: Tahtheeb Al-Lughah: 307/15

(78)See: The Equity: 106/1

(79)Al-Baher Al-Muheet: 268/5

(80)See: Shareh Al-Mufasal: 37/5

(81)Moghni Al-Lbeeb: 375

(82)Musnad Ahmed: 407/10 (6330)

(83)The Sentences in Grammar: 207

(84)See: Rasif Al-Mabani: 357

(85)See: Shawahd Al-Tawdeedh: 217

(86)See: Hashyat Al-Khuderi: 252/2

(87)See: The Characteristics: 136/3

(88)A'wdhah Al-Masalik: 202/4

(89)See: Ertishaf Al-Dhareb: 1977/4

(90)Janah Al-Dani: 498

(91)Saheeh Al-Bukhari: 26/5 (3750)

(92)See: Lessan Al-Arab: 211/6

(93)See: Shareh Al-Tasheel: 205/3

(94)Ertishaf Al-Dhareb: 1978:4

(95)Al-Um for Al-Shafee, printed by Dar Al-Waf'a: 2/4059

(96)See: Ham'a Al-Hawam'a: 217/3

(97)See: The Assistance to Facilitate the Benefits: 285/1

(98)See: Tamheed Al-Qawa'd: 906/2

(99)Meanings of letters: 101

(100)Janah Al-Dani: 286-287

(101)See: Shareh Al-Kafya Al-Shafya: 1633-1634/3

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(102)Al-Kamel: 220/1

(103)Shareh Jomal Al-Zajaji: 441/2

(104)Saheeh Al-Bukhari: 15/1(29)

(105)Al-Kitab: 244/4.

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